arttamulla intu matam

The *magnum opus* of Kaviyarasu Kannadasan

Read in English......

A humble tribute of Dr.N.RAMANI to a great poet....

Book IV

TWELVE

Bhagawan says somewhere in the Gita, "Hate to be in a crowd that looms large". He describes only the pleasure in solitude thus.

Bharathi had said, *"tanimai kantatuntu; atile saram irukkutamma"* (I have witnessed (the bliss) of solitude; there is substance in it).

Where do we get solitude in the midst of the bustle of the city and its culture?

I am always envious of my friends in the villages.

Every time I see a village I have longed, "How I wish my life had been in this village!"

In a context where a thousand beats have been bestowed with arms and legs, when is this longing to be fulfilled?

How ecstatic is the sight of

The banks of the river with its cool breeze;

The trees on the banks;

The greener than the green grasslands;

The whimsical flights of birds,

The scampering calves;

The bangled arms of the cowherd women;

The happy chatter of women removing weeds in the fields;

The farmers walking on the ridges with a head-load of hay;

The charming temples in villages!

My sorrows get lost in them.

Jawaharlal had once said that whenever he went to a hill station, the burdens in his heart were lightened.

The village relieves the city-dweller of his burdens. But then, how's the villager?

To him who is grounded in grief, even these excellent scenes are sources of sorrows.

He who has stored sorrows at heart finds only sorrow wherever he goes.

He who knows how to relieve himself of his sorrow, relieves himself of it anywhere.

But if the place chosen to relieve himself of it happens to be a refreshing place, sorrow will get relieved of its own accord.

What if the one who weeps in solitude weeps it out either here or there?

But he who knows by his very nature how to remove grief can suppress it in cool places. Solitude - enforced solitude - solitude that took one away from wife and children - it is in such solitude that Gandhiji's thoughts took shape, made Nehruji write out the history of the world; made Vinobaji discover his Githa. Even I myself have written an epic in my twenty six years of life.

The essence of Hinduism has manifested in the solitude of the jnanis.

Paramahamsar's solitude served him well when he came to interpret *paramartika jnana*.

The philosophy of Adi Sankara sprang from the solitude he imposed on himself on the banks of the Alwaye.

To sit in solitude and think at ease is to get rid of both internal as well as external worries.

Try to sit in solitude and think!

Let your imagination take wings.

Cultivate imagination revealing the falling in love with a beautiful woman, the honour of garlands in praise, the whole world looking for you everywhere ...

Come back home in the same mood; eat and go to sleep; you will have sweet dreams.

If you go to bed scared of burdens and troubles, you can't sleep. You will awaken on and off. You will have disturbing dreams. If any one calls you even softly, you will feel like blown out of your sleep.

Fear softens the senses, courage makes them stiff.

There is no other means better than solitude to cultivate courage.

That too, you will come to be refreshed and courageous while walking through the green woods.

That's why the jnanis chose to live in the forests.

The birds in all freedom,

The monkeys leaping from tree to tree;

The deerlings scampering about; -

How refreshed is the heart when these are seen!

Where is this peace in the bustling life?

Even the cruel robbers in the forest will harbour love and sympathy in their hearts.

That's the psychology nurtured by the forests.

The thought of suicide will leave one if he goes to the forest.

It’s in solitude that the jivatma becomes the mahatma.

Recently I saw a film about the animals in the African forests.

I dubbed the film in Tamil and released it with the title, *Yanai Raja* (The Elephant King). I wrote the script for the commentary running through the film and I myself spoke the first and last parts of it.

It’s just a film. But I felt like wandering through the African jungles during the ninety minutes of the film.

River flowing unquestioned;

Cranes in countless numbers

- running on the water flapping their wings;

- flying through the sky in ordered battalions;

- forming themselves into rounds and squares across the sky -

It all looked like thousands of garlands held one each by each of them and waved at us.

I felt like sitting there in the water half sunk.

If you keep sitting in flowing water up to your hip, you will have no complaints of excessive heat; the heart will not boil; *satvika* humour will develop. An attitude of "Let whatever pass, pass forth" will come to be. The peace that can ignore any grief will come to be.

The sweetness of solitude helps greatly to digest sorrows.

Do one thing -

Those of you who are in villages! Sit in the shade of the tree in the nearby forest. That too, sit after having had an immersing bath in flowing waters or the waters of a tank.

Those of you who are in the cities! Choose a well ventilated room to sit in solitude.

Either morning or evening alone suits this.

It will be good if you have the idol of a deity in front of you. It’s alright even if you don’t have one.

Now, pray!

Oh Thou Lord who has assumed responsibility of me before my birth and after my death! I worship you.

I am thrown asunder like a leaf that has fallen off the tree and carried by the wind, fallen as I am on the earth with a birth.

None of my sorrows have been made for me by me.

Even if they be so, even if they be the continuity of my previous birth, take them away from me with your grace for me.

I’ve never been monstrous; nor will I ever be.

If I had been so, forgive me my ignorance.

If all that I do considering them to be the good turn evil none but you could be the reason thereof.

My knowledge is limited, Thy throne is large.

If I have committed any mistake out of conceit or pride, suffice is the punishment that I have so far suffered.

I will hereafter harm no one even in my dreams.

Oh Lord, give me your grace which will ward off any harm unto me from any one".

After praying thus, sing the following songs.

Born were I on the earth because of the lust of my parents.

Am I to suffer dogdays, Thou Celestial Being?

I haven't trampled even on water by mistake

Why should I shed tears and languish; Thou Celestial Being?

Unable to bear the pangs of suffering have I wept all along.

Remove my troubles and wipe away my sorrows, Thou Celestial Being?

Unable to bear the pangs of suffering have I wept all along

Remove my troubles and wipe away my sorrows, Thou Celestial Being!

Like the acarus on the cow, men go on with harms done.

Remove Thou such evils and spread myself in grace, Thou Celestial Being!

I followed you for a friend but if Thou wert

To become an elephant to stamp on me,

What then, is my fate, Thou Celestial Being?

If the woman I have taken for a wife has become a stinging scorpion

What is the sin of my long past, Thou Celestial Being?

If the begotten children become my foes

How have I wronged the noble, O Thou celestial Being.

Even the business chosen carefully and carried out with concern were to make me a debtor,

Lend me Thy hand, Thou Celestial Being.

Even as I eat one course of meal

Why does the next meal of the day elude me, Thou Celestial Being?

Why are false cases filed against me

In the names of the uncommitted, Thou Celestial Being?

Whatever may be the case against me, be Thou with me

As my own, save and guard, Thou Celestial Being.

I have understood that you have fed me with poison , Thou Celestial Being,

I have of course failed to train my tongue to uttar pancatcharam.

Lacking a guide through life other than Thou

Lie do I in torturing thoughts, save me Thou Celestial Being

Glass pieces have not pierced my feet

They have pricked my eyes. Why so, Thou Celestial Being?

Thou art everywhere; Thou savest everyone
Is my dwelling not worth thy stay, Thou Celestial Being.
Lacking money to take up a pilgrimage to Benares
Have I lit an oil lamp in prayer unto thee Celestial Being.
When I go without oil for the lamp
Thou flowest as ghee into it, Thou Celestial Being.
What if my physical eyes look at a thousand things
What bliss can the one blind of jnana have, Thou Celestial Being?
Camest Thou to suckle me in love,
Won't Thou come to hug me and sing a lullaby, Thou Celestial Being.
One foot have I in the river; Thou Celestial Being,
The other do I have stuck in the mud of ignorance;
Any step anywhere with any foot of mine is frustrated
I did conclude that I have no leg of my own, Thou Celestial Being.
When I have forgotten to walk with your feet
What can I do with my own feet, though Celestial Being.
Like the one caught in a trap set by himself
Have I fallen, bless me Thou Celestial Being.
Didn't you come as a support to those who gambled and lost!
Won't you show a path to those who argued and got spoilt Thou Celestial Being?
Monsters all did not die wholesale that day
They linger in the form of the pitiless even today.
You did feed the many, making them sit on mats.
Won't you show me a mouthful of food.
You've been behind so many questions raised on earth.
How am I as one answer all the many?
You ordained only grief in train for me.
When will you bestow bliss on me, Thou Celestial Being.
Sire, I worship Thy feet with not a moment of forgetfulness
Worship do I in all sincerity; undo the karma of mine, Thou Celestial Being.
With watchfulness as the bow and grace as the spear,
Thou hast assumed the form of a temple, won't you redress my grief?
I long for Thy appearance in all my dreams
When wilt Thou appear, Thou Celestial Being?
Lime with turmeric turns red.
Why should the heart turn red (with grief)?

Poorling, ignorant even of flaws am I!
Even if I were to commit sins
Render me a life with no tears, Thou Celestial Being.
I'm not to be blamed for a conscientious sin
Declare do I daringly with my conscience as witness,
Had I snatched the rights of others
I would consider weeping in distress as my due.
Had I disparaged any of the Hindu Sastras
I would acquiesce to be kicked about like a ball.
Had I broken the idol in the temple to pieces
I would brace myself to bear with the present torture.
Had I desired someone else's wife
I would have lain bed-ridden.
Had I poisoned good water
I would have considered becoming a stone my due.
Had I separated the mother from the son,
I would have considered the dog's birth better than mine.
Had I slandered the virtue of a virgin
I would have been destroyed.
Had I called to bed a child before her puberty
I would have run from street to street for a morsel of food.
Conscientious sin have I committed none;
I haven't degraded myself.
I plead unto you, Thou Celestial Being, make me live.
As long as I remain strong enough
I am bound in bhakthi, accost me, Thou Celestial Being.
The wealth of cattle, house, palaces and gardens do I not pray for.
Pour milk into my tortured heart.
Mother Thou art, father too art Thou.
Thou art the relatives I lean against.
Mouth Thou art, Stomach too art Thou.
Thou art the deity bestowing bliss.
Affliction Thou art, the medicine thereof art Thou.
Thou art the relief unto affliction too.
Thou bestoweth the sixth reason
Death and birth art Thou; Darkness and light too art Thou.

Forgetfulness and remembrance art Thou.

Thou art the deity in the temple of my heart.

Thou art everything!

My mother who has begotten me!

The destitute that I am

Crave of you this boon.

If you declare that such is my fate devoid of the bliss,

I would take sadness for happiness and proceed, Thou Celestial Being.

Such is the dhyana yoga I would preach to the average man.

But to the matured man, Bagawan has prescribed a more stringent dyana system.

How to sit, what posture to maintains, what are the benefits thereof, which state of mind renders what state of peace - all these are clarified.

"What is to be done with a disturbed mind?" - that is Arjunan's question answered by him.

When the mind becomes wayward in a disturbed state, the body and the brain are both adversely affected.

Man can get rid of his grief, his worries, his anxieties, his sorrows, and his sadness only by controlling the ignoble mind wandering like a spirit, the monkey of the mind, by controlling it pranks.

In deep meditation, the wandering thoughts are arrested.

If you start meditating in the prescribed manner, you will not be aware a bomb blast by your side.

Your attention will not be drawn even by Rambai standing by your side. You will not be able to taste the bitterness of even poison. Even if the foulest wind enters your nostrils, you will not feel it. Even if burning embers are thrown on you, you'll not be burnt.

In sum, your five senses will be negated. Your mind will remain focussed.

Such dyana yoga deserves your attention for ever.